

Humanism and technique in the university*

Humanismo y técnica en la universidad

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Abstract

The article emerges from a systematic reflection of questions, such as: Are humanist subjects or humanity through subjects? What are humanist subjects and why are they? What are the humanist subjects at the university for? Why do Technologic universities need to include humanist subjects in the syllabus? What are the basic subjects and the auxiliary ones in the humanist teaching? What is the relationship between humanism and technique? Among others proper of the epistemological and ontological principles of the man as an object of this current reflection. Besides of the biggest worries of the treatise writers, ideologist and politicians, because of its importance about men structure, in the university. It is believed as something that just falls to the State, when it must develop its social function, regardless the individual who is formed and gains consciousness of the trascendence. It is the university which must guide the embryonic institution of ideologies to guide and form the man according to the principles called humanist.

Keywords

Humanist, technique, university

Resumen

El artículo surge de una reflexión sistemática de preguntas, tales como: ¿Son los sujetos humanistas o la humanidad a través de los sujetos? ¿Qué son los sujetos humanistas y por qué son? ¿Para qué son las asignaturas humanistas en la universidad? ¿Por qué las universidades tecnológicas necesitan incluir temas humanistas en el programa de estudios? ¿Cuáles son las asignaturas básicas y las auxiliares en la enseñanza humanista? ¿Cuál es la relación entre humanismo y técnica? Entre otros, de los principios epistemológicos y ontológicos del hombre como objeto de esta reflexión actual. Además de las mayores preocupaciones de los tratados escritores, ideólogos y políticos, debido a su importancia sobre la estructura de los hombres, en la universidad. Se cree que algo simplemente cae en el Estado, cuando debe desarrollar su función social, independientemente del individuo que se forma y adquiere conciencia del trance. Es la universidad la que debe guiar a la institución embrionaria de las ideologías para guiar y formar al hombre de acuerdo con los principios llamados humanistas.

Palabras clave

Humanismo, técnica, universidad.

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1. Introduction

Nowadays, the relationship between Humanism – technique constitutes a problem for the university due to it is established a dichotomy that puts into risk its essential integrity. The appearing of the technical universities, in which every filed of humanist knowledge is marginalized, it is neither an accidental nor coincidental circumstance, but an expression of this dichotomy itself. The distinction between Humanism and technique is based and strengthened on the lack of dialogue among its human members and about the general understanding of both as members of antagonistic worlds. On behalf of a technologic cult in which the urban-industrial societies are immersed in serious problems of anguish, stress and frustration. The technicians people blame humanists of the loss of qualitative human values. In fact, these mutual accusations cannot be other thing than the formalization of some needs. On the one hand, the technician people want the humanist people to be more pragmatic in the scientific contributions they do. On the other hand, the humanist people wish the technician ones gain the understanding that the society consists of human beings. As the global extraordinary development and technological advance is under the strong influence of the North American and European universities this influence stresses the dichotomy and the problem

This problem leads to the study of humanistic subjects as important ones at university settings where they are regarded as not value by both teachers and learners. This view of the problem makes it difficult to cope with this biggest issue the university has now a days in the process of forming holistically the human being to join the values and the wants with the self for the present and future time. When speaking about humanism and humanistic formation and how they are part of our western society the works by Ramiro de Maextu “the crisis of humanism”, Spengler “the decadence of the west”, Ortega y Gasset “the rebellion of the masses”, Belloc

“Crisis of our Civilization”, Berdiaeff “New middle age”, Huxley “Living a revolution”, Toynbe “Civilization on proof”, Jaspers with an existential question “¿Where are we today?”, analyzed it in the past time and in the present time. Savater brings the following question into stage “Towards a mankind without humanity?”, Nussbaum speaks of “Still crisis” and Russell whose voice arises in the biggest world crisis asking for sanity to avoid the Armageddon, wondered “Is there any future time for men?”, they think it is difficult to provide these concerns with a pertinent answer because they are looking at their fantasy of what man is like and this perception makes them glimpse the real future of mankind.

Human sciences academic programs differ from technical academic programs in their view of the epistemological conceptions. This different believe these programs have explain the nature of the programs, the human training they do, the scientific and technological character profile as well as how well they manage to impact the social contexts. However, notions and links to the superior disciplines are necessary to achieve a profound philosophical formation. The reflection is intertwined in the epistemological and hermeneutical of two issues: Are they humanist subjects or humanist through subjects? And what are the humanist subjects and why are they so? In the exegetical of the humanism and technique in the university nowadays.

2. Humanist subjects or huanism through subjects?

In the middle of the real problematic from every dimension, it emerges a study of Humanist subjects as a crucible where formative subjects are accumulated and managed and are the generally known and depreciated as humanist subjects, re-baptized by some professors and students as “padding classes”. One definition that approaches to the wide and definitive conception about this topic is a utopian, since

every individual brings its proper restricted interpretation itself, maybe to its proper being and its own world and environment.

Therefore, the “Humanism and the technique in the university” as categories of analysis are not just simple points of view, that, even they have not had a whole development, they try to give a rough review of this problem that has a bind in the college world: contemporary man, his training, his anguish, his world, his expertise, his ideas...

In the middle of this reflection new questions come up, Are Humanist subjects humanist? Can humanism be inserted through humanist subjects? Do the teacher of those subjects have the right training? Those among others are questions to debate in the middle of the reflection of the possible dichotomy of humanism and the technique in the university.

The paradox is permanent and becomes complex whether humanist subjects or humanism through subjects, but what it is necessary is to understand the necessity of a hermeneutics tendency towards a critic thinking, analytic and complex, where no matters if the first or second but the trending need of a human raining of an integral tendency for the progress of a more human humanity, therefore:

For the education is normal to speak of humanities, but we do not know what are humanities nor which is its real role in the children and Young people training, which without a doubt generates a big hole. Many of them are considering humanities as simple intellectual discipline without any sense, nor utility, being reduced to a simple teach session, in which the goal focuses in providing information, provoking rejection and underestimate those subjects on the students. (Urrea, 2012).

Humanities have to be taught to college students in the different careers of technical and humanist order, like a “set of studies relative to the man as an intellectual being and creator “they constitute the essentials of the liberal education, giving to show history of the human progress and push the individual to leave the narrow borders imposed by time and space (Romanos 2000: 51). That is why the education of humanities has to strengthen the training process of a technician, a technologist and a professional with the goal of preserving and develop the arts and skills that get its expression in the big objects, problems and values of human interest. Therefore,

The objective of humanities is to dignify the human and the goal of education is to train integral beings, where humanities are in charge of articulate and giving social sense to the knowledge. For that reason reclaim the humanities, in general presuppose to include a particular way of human dignity, not to do it, it is legitimize every way of violence that expression our society and underestimate the capacity of all of those who have spent their life to the construction of a better world. (Urrea, 2012).

Humanities will have to return to the universities, to the curriculum, to the classrooms, to the life of every single student for their reflections in pro to the practice of the professional future, in the extent “to return to humanities is to come back alive and with that real life , the only one which in the end of this world and the one which builds a magnificent training for the next in the other side: intellectual life” (Mejía; 1990: 13). In the way human sciences embrace humanities, the get back to have their place and reestablishing dignity of the human being then will arise from the lethargy of dehumanization and will have to understand the interaction of humanist subjects established in the curriculum of each college program but also humanism has to reveal through different subjects according

to the ontological order of each branch of the knowledge always in a balance and avoiding radicalization.

3. Results and discussions

For this aspect we take into account the hermeneutic referred through the article “Role of humanities in high education in the XXth century”, is about many elements to work on,

that has to make a feedback in a constant way now and in the future to be consolidated, the principles and bases of a humanistic society, every time that humanities have to build in the consciousness of the human being who continues the training in a term of permanence in a college campus and in the training development of the human, technic and superior according to three guidelines.

Table N° 1.

Aspects of analysis of humanist training

ASPECT	ISSUE AND BRIEF INTERLUCION
Epistemology of humanities	Why are humanities important in the college training?. Human being has been gifted with own use of reason of its essential, that is why differs from other beings in the biosphere. In the way there is similarity with the essentials and acts in consequence with its existence then there will have to be understood the direct relation with the human life itself, who has the duty to wonder about the own humanity, self-discovering, reflect about the essence and avoid to be the own Wolf and the neighbor.
curricular models	Why are humanities so relevant within every academic program? Every university has its variety of programs and every one of them has an academic - administrative organization, in its syllabus there is a spot for subjects that are part of humanities. Universities try to rescue the humanist process in the way they create in a dependent way to a faculty or department called: ethics and humanities, or just humanities department; since where, there is an administrative try and academic at the same time because of the reflection of men from different similar sciences to the reflection of men. But it becomes useless in the way they become into services provider to the rest of the programs in the university.
Pedagogy of humanities	How do we make the teaching of humanities efficient?. In this spot it makes reference to the teacher who teaches humanities wo has as duty “the everyday struggle, against the mistake and ignorance, show the real dynamism of high education and well meant as an adventure looking for teachers” (Mejía; 1990:23). In fact like the soil needs someone to sow it, mind needs teachers.

Source: Información recabada de Cifuentes (2014)

It is necessary to consider humanities as a way of knowing about the interdisciplinary role, which wonders what is it itself, what its history is and its different appearances, in the way that questions and knows itself, it has to understand the humanist vision. This knowledge is interdisciplinary, it can be made from different sides of knowledge, it is transversal the question about humanism in the high education which differs from the technical knowledge which is proper of developing a profession, specific job in society.

There emerges the next question: what are humanist subjects? And Why are they humanist? Because one of the problems the university

nowadays has is the training of the individual, since a balance point between the intellectual and technical training and the structuration of the person in the way that the essence of the university can be understood and the integration of the subject value with t is itself, what it can be, what it wants to be, and until certain step with what it hopes to be.

The college training is affected by an experiential crisis, understood as a part of pressure and as a part of separation as well. As pressure it is understood like something we have full consciousness and it is very similar to the one developed in the XIIth century when the New age began: Renaissance and it

is determined by the beginning of which the historians have called: the liberation of codex.

It is consider that teaching humanities is having a serious crisis nowadays in all levels of school all around the world. That crisis can be defined as the privilege that in the education is giving training of critic citizens, creative ones and ethical ones” (Camargo; 2011:98). It is relative but true the analysis that can be done in that aspect of the crisis if there is not everybody’s commitment, which is why there will be walking across a road which is losing its sense and meaning.

The question about what the humanist subject are and which are not, is wide and complex to determine, because her are many he point of divergence and maybe few of convergence, and subjectivity is presented in the middle of the objectivity and possible aspects like: curriculum, the program, the subject, the teacher, the career, the university among many other elements of the relations between individuals.

Many of the ant humanist who accuse the modern education of being very rationalist want people to understand that intuition, imagination, and feelings are underestimated. Overall “Humanist education consists of fomenting and illustrating the use of the reason, that capacity that absorbs, withdraw, deduces, supports and concludes logically” (Savater 1997, 134). The future about professional has to infer an analysis of the social world in which it lives and the conditions in which human being is, with the goal of creating a respect for the skills and the humanity of men as a kind.

According to De Maeztu M. (1909), the word crisis means PRESSURE, the human being oppressed by the ideals of an ancient world; idelas in which we have stopped to believe and because of the anguish about something is going to come. Every real crisis has determined a change in cultural direction and has been designed by history as the coming

of q new era because it points out the transit from an era to another. Also De Maeztu R. (1920) has analyzed this situation which is lived in the societies in the western world in the work “Crisis if humanism” a reflection and analysis in which is added Spengler when he suggest “the decadence of the west”, Ortega y Gasset with “The Mass rebellion”, Belloc with “crisis of our civilization”, Berdiaeff who asks to come back to “A new Medieval age”, Huxley who presents that “We live a revolution”, Toynbe who announces that “Civilization on proof”, Jaspers with the existential question “Where are we today?”, among others and their projection in the XXth century and the years passed in the XXI and the relationship between crisis and pressure of the human being.

The Word crisis also means SEPARATION, which has a dual role: in one hand it has the professional – technical humanist training and on the other hand the professional – technical. It is said that the technical training can be integrated as a humanist training, with a position where it is shown the omnipresence of men as a person, in everything technology is about product of man and product of machine. This separation has taken a discredited level and low value to the ones sarcastically called: “sew class” in the field of technical careers.

This conception has made the college student to believe that the only thing that makes him a great professional tomorrow is his own training and preparation for the job, only technical training in the field the person has chosen, for the person will not exist problems of human kind, it is not considered as an actor being, as a experience of all the problems that surround the person and with an existence maybe in the environment the person lives in to get solution to those problems and it is because of the development of science, and technology has blinded in a way that just thinks, acts, and lives in function of what the person can see and do within the huge world of machines, mechanic and laboratories to get to be and work just like

a component inside a machine that is the “er – technique- as Jaspers has allowed our way of thinking it is now technical type”.

Meanwhile Urrea (2012), points out “today many consider humanities as simple intellectual disciplines, senseless, useless, lessen just to simple teach, which objective focusses to provide information, provoking rejection on the students and discredit towards them” (www.cronicadelquindio.com), immediately after Cifuentes (2014) states that “ it is sad and also it makes us feel homesick and sorrow in the way that humanities have been left behind in a kind of empty information with no convincing elements of reflection about the essence to be itself”.

There is someone who considers as humanist subjects, to the ancient classics like the humanist of the renaissance who expressed their interest about man and nature through the study of ancient Works full of realism. For others, the subjects of study of humanities are the literary works of the modern classics.

To know what were, are or will humanist subjects be and which ones cannot be, the reflection field is wide and complex, meanwhile it can result a debate and be extended to intellectual people of different age, but with the purpose of avoiding minimize and maintain an approach not to tragedy but to the possibility of a maze reality, within the humanist subjects there will be;

To the head of this reflection, philosophy, the most human of humanities. The teaching of philosophy is an example of all the challenges and menaces that are surrounding over the humanist education. The role that the managers of education who think are giving to the subjects signed by the philosophy, is discouraging, because every time they are less relevant in the curricular changes and in the conceptions of education itself (Urrea, 2012).

In the middle of the logic of XXth century, it can be observed a deep social content in the novel, theater, painting and even in music where it is train new methods of protest, where it is presented tendencies in the humanist subjects in a century that has given two world wars and in the XXI century have increased social, migratory, politic, religious and many other problems that increase day by day while thousands of scientists are buy on the preparation of lethal weapons, diminishing importance to other purely humans to dignify the humanity, therefore;

Philosophy has always tried to found all fields of the human events since the genesis of knowledge itself. it is made in the way it is about many problematic aspects of different disciplines, when it achieves to promote an elaborated exam about the basics of every knowledge and when at the same time, it bears and promotes teaching – learning processes, which allow to project values and attitudes of the individuals in training towards work interaction scenarios and cultural among others as well (Urrea, 2012).

It has to look for a relationship between technique and humanism, as a point of balance. Polemic has been long among intellectuals of different ages and disciplines about the topic if the science must be at man`s service, they are pro and cons opinions, philosophy is necessary to validate the essence of human being without being a condition to go forward in careers of humanist order but also of technical order.

It is essential, that philosophy and humanities fit in the particular academic “ethos” of the University, extended curriculum and not just only to the teacher`s Schedule nor through a simple fulfil, every tome the subjects called humanities are maintained artificially in the curriculums as spaces of minimum extension, al-

ways avoidable and flexible, a lifeline of the Schedule designer and within reach of the narrow of the Budget (Urrea, 2012).

Before vindicate them and redefine the role of humanities in the college curriculum, it is accurate to promote dialogue inside the academic community and specify with it, the meaning and the role of humanities in the college to specify the dialogic need and the convergence between technique and humanism in the plain training of the college student for their future job performance.

The reflection object of two questions: are humanist subjects or humanism through subjects? And what are humanist subjects and why they are? At the same time Urrea (2012) does;

Echo of Socrates when he said “not a life worth living” well, an education without reflection it is just repetition, the quintessence of the bureaucrat, there is contained its ideal of education: planed duties and also standardized among others. Humanities external to this, must be that field of comprehension in which the school and university can reflect with Independence the ethic, gnoseologic, aesthetic and politic consequences of the human being (Urrea, 2012).

The relationship Humanism – technique constitutes a problematic for the nowadays university, it can be considered a dichotomy and a possible separation that evidences in the lack of dialogue among its members over the general understanding that both belong to antagonist

worlds. It his completely necessary to discern and reveal the human genesis and of every discipline to understand the projection, the essence of interaction between technique and humanism, not like opposite realities in the university but the possibility of the concession of the principles that go on the same path of the human life.

4. Conclusions

When analyzing the professions or careers exclusively dedicated to the humanism without prejudice of including in its plans and programs the practical aspects that claim the needs at the time to insist in the planning and scientific programs, technologist and social that include minimum aspects essential for the humanist training that requires the integration of the personality like philosophy, history and elements of language and literature. That is why, the specialist on special programs design about humanities to support the technical careers the important is to promote a defined cultural orientation in the order of technical and humanist careers.

The real objective of humanities within technical careers is the total and integral training of the individual, linking him to an ideal of culture, giving a capacity of re-creation, it means, a capacity to revert its own nature, of structuring the man to a man itself, consolidating the true sense of humanity, it means to recognize completely “in each man the human dignity”. The great challenge is to achieve that the college student, man who is able to think, create, make in a single word to live in the peak not as a slave of technology, but as its own creator... man of freedom...

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